



he would find from one hundred and fifty to two hundred people assembled together, quietly seated, neatly dressed, resembling in all respects an ordinary congregation.

If, however, he was told that here from eight to ten homicides were mingled with the others, and four times as many other individuals who, in their moments of excitement, had violated the public peace or trampled on private rights when wholly irresponsible; that on his right hand sat the "owner" of all things whose self-conceit will not be likely to be disturbed by any animadversions which may be made upon the character of the "true God;" that by him sits the poet and commentator who swallows every word that is uttered from the desk, and returns to write commentaries on the text which shall, at some future day, fill his purse with riches and the world with "celestial light;" that here may be found "the King of England; the King of Heaven, the heir apparent to the throne of Prussia," and the "Prophet over Albany, who speaks from Jehovah;" and who daily expects the "Patroon" to send him a coach with black horses, to carry him to his friends; that here is also the military chieftain, the man of wealth, "the rich poor man and poor rich man," the mother of Christ and innumerable other characters not less consequential; that here may also be found the laughing idiot, the perpetual jester, the gay, the passionate, the depressed, a hundred individuals with the delusions, impulses and propensities of insensitivity so active as to be constantly obvious in their conduct and conversation elsewhere, now listening with deep solemnity to the exhibitions of divine truth, uniting with apparent devotion in the fervent prayer, and joining with pleasure in the song of praise.—I could all this fail to astonish him? Can an hour, twice on each Sabbath, spent in this way fail to make the most favorable impression on the insatiate mind?

What may not be expected from one hour of self-control, brought into requisition twice on each Sabbath, independent of the instructions and admonitions from the desk?

The more I contemplate this subject, and the more I witness this influence, the greater is my estimate of good from our Chapel exercises.

There is no community that observes the Sabbath more strictly than that of the Hospital; no labor is done but what is of necessity or mercy. Amusements are all laid aside, and the Bible, religious publications, sermons and other appropriate books are very generally read on the Sabbath, before and after worship, by the quiet and sober part of our family.

### Intelligence.

#### LETTER FROM FRANCE.

[From the Correspondent of the N. Y. Observer.]  
BOULOGNE, [Lower Seine] Nov. 26, 1838.

Journey and settlement of the new converts from the Tyrol in Prussia Silesia.

Your readers have not forgotten the account of the religious revival which took place in Zellerthal, some years ago. From 400 to 500 inhabitants of the valleys of the Tyrol embraced the evangelical faith, and persisted in their new sentiments, in spite of the persecutions of the Romish clergy. I have written you two or three letters on this interesting subject. I will now give you some account of the emigration of the Tyrolese, their journey across Austria, and their settlement among the mountains of Silesia, where they have been received in the kindest manner by the Prussian government. These new converts are happy at last to have found a quiet retreat, and to be at liberty to worship the God of the gospel.

It is no wonder that they resolved to quit forever the land of their fathers. Doubtless their heart was pained, and they shed bitter tears, when they bade a final adieu to their native land, to those valleys, those mountains, those cottages, where were passed the years of their childhood. But they preferred, as became sincere disciples of Christ, a home in heaven to their home on earth. Being called to choose between fidelity to their divine Master and worldly enjoyments, they chose the good part. Noble example set by these new members of the Reformed church to older Protestants. Their devotedness ought to instruct and perhaps shame us, who are often so reluctant when called upon to make sacrifices for the cause of the Lord.

The converted Tyrolese suffered much, before they resolved to seek an asylum in a foreign land. You know they were treated like criminals, like persons who had lost caste. I will add only a few words to the history I gave you of their trials. The Romish priests, it must be said, have been their cruellest and most obstinate persecutors. They have far exceeded in severity the civil magistrates. When the latter were disposed to use mildness and moderation towards the new converts, the Popish clergy murmured; they accused the civil authorities of too great leniency, and tried to invent means of persecution more barbarous than before. And yet these priests dare to assume the name of ministers of Jesus Christ!

Unhappily for the Protestants of Tyrol, there is in this country a union of Church and State, so that it is impossible for a person to enjoy his rights as a citizen without also subjecting himself to ecclesiastical rule. Thus the new converts were forced to have their children baptized by a priest; if they refused, the children were not recognized by the law as legitimate. Children too must be sent to Catholic schools, and there the teacher, being dependent on a priest, would utter the grossest insults against Protestants, so that the children were taught to despise and curse their parents! One teacher even divided his pupils into two classes, and had them seated at two different tables; he called one class *Christian children*, and the other *children of the devil!* It is useless to add that these insulting distinctions produced disputes among the scholars, and the parents themselves were soon constrained to take part.

Some interviews took place between the priests and the evangelical Tyrolese, but they produced no satisfactory result, because the Romanists always appealed to tradition, while the Protestants would only submit to the authority of the Bible. "Well! what signifies the Bible?" we have no need of the Bible!" cried a priest with a contemptuous air. It is apparent that two parties, placed on such a different footing, could not agree. It was easier for Popish declaimers to attack the Reformed Church from the pulpit; for there they had liberty to speak without being afraid of any troublesome answer. Entreated in this fortress they uttered the most atrocious calumnies against their adversaries. One of them, for example, after relating some horrible scenes of the civil war in Spain and Portugal, added: "Who are they that pillage churches in these countries? Protestants. Who kill and burn the priests? Protestants. Who ill-treat, who drive away, who persecute the monks and nuns? Protestants. Beware then of Protestants; for they will do the same things here; they will commit the same outrages in the Tyrol!" Thus the Romish priests inflamed the passions of their hearers, and tried to stir up implacable hatred against the Protestants.

At the same time the press was employed to slander them. Often the Popish journals contained articles which represented the converts as indulging in immoral practices, abandoned to shameful disorders, and their new creeds as contrivances to introduce licentiousness and carnal indulgences. Stale accusations, borrowed by the Popish writers of the Tyrol from Pagan books against the first Christians, and which have been constantly brought forward by tyrants when about to slay their victims,

Persecutors begin by calumniating their adversaries, so that they may be able to oppress them with a quiet conscience.

At last, the Protestants of Tyrol, despairing to live peacefully in their valleys, and having no effectual protection to hope from the Austrian government, turned their eyes to the king of Prussia. They sent to him one of their principal brethren, *Johann Fiedl*, to ask of him a place of retreat in his dominions. Nothing can be more noble and more touching than the language of Fiedl in his request to the king of Prussia. "Our faith," he says among other things, "rests wholly on the Holy Scriptures and the doctrine of the Augsburg confession of faith. We have read them attentively, we discover the differences there are between the Word of God and human traditions. We neither wish to nor can we ever renounce our faith to preserve it. We are ready to quit our houses, our country. May it please your majesty to grant us a place where we can form a distinct community. It will refresh and console us. Design to place us in a country which resembles in some respects the home of our fathers. Agriculture and the care of flocks are our occupations; give us a faithful preacher and a good schoolmaster. At first, we shall hardly be in a situation to maintain them by our own means. The journey will cost us much; we know not what else we may bring to our new dwellings; but we and our children cannot dispense with the consolations of religion, and with school instruction. If the poor among us should suffer, after the rich have done what they can to aid them, we reckon on your Majesty as upon a father. May God, in his great goodness, repay you for all which you shall do for us? We will conduct ourselves faithfully, honorably and gratefully in Prussia, and we will not lose our Tyrolese habits. We will only increase the number of your good subjects, and we will remain a living monument to attest to posterity this truth: that misfortune, when placed by the side of piety, ceases to be misfortune, and that the gospel, forced to fly before popery, always finds protection with the magnanimous king of Prussia."

The request of Fiedl and his countrymen was favorably received. The king of Prussia offered to these humble Christians a retreat in the mountains of Silesia, called the *Giant mountains*, though they are inconsiderable in height. About 440 persons, including women and children, determined to go. They hastily sold, as well as they could, the land and houses they had inherited from their fathers, and though they had but a few weeks to effect these sales, God permitted that they should not be very disadvantageous. The whole sum they thus realized amounted to 100,000 florins, (about \$40,000,) after which they left their native valleys never to return. They were divided into four companies, or divisions. The last division contained the domestics whose term of service was not expired, and those persons whose docks were on the mountains at the moment of departure.

You will believe that their enemies, after having forced them to emigrate, used every means to hinder and vex them? Take a few specimens. Whoever wished to purchase property of an emigrant must solemnly promise that he would never become attached to the *Bible* in other words, that he would never become a Protestant. This clause broke off several sales, for among those who remained, some were well enough acquainted with the gospel not to consent to give up their liberty of conscience. If any member of an emigrant family wished to remain in Zellerthal, he must promise not to hold any correspondence with his relatives. This ill-natured condition, contrived by the enemies of the gospel, turned against its authors; for some of the Tyrolese would have remained, perhaps, in their country, but preferred to join the exiles, rather than cease all family intercourse.

The priests tried to separate wives from their husbands, children from their parents. It is related, that a little girl of twelve years was entreated by a Popish governess, who showed her a frightful picture of Protestant misery, and made her most magnificent promises, to induce her to abandon her father. When this little girl had accepted, from weakness or from ignorance, the proposal made to her, the priests called in the aid of the law to keep the child from this child. Even the unhappy father requested the civil authorities to restore to him his daughter; he could not obtain his request, and was obliged to go without her.

Take another fact of the same kind. A young girl of fourteen years, a little before the departure of the new converts, was invited to go to a house in the neighborhood. There a priest was waiting to persuade her to remain in Tyrol. A child of six years went and told the father what was going on. Immediately he ran to the house, and carried his daughter. But four men who had been placed there to consummate this villainy, seized and bound him. Happily the mother arrived, and succeeded in snatching her daughter from the hands of her ravishers. In the evening they had unitedly assembled at the Park street meeting-house, where there have been public services by prayers, statements and remarks.

We hope the day of Concert will be observed more generally and particularly this year than ever before, and that while the churches are in humble supplication, God will hear and answer their prayers.

We learn, that there is very interesting Revival in progress in *Marietta College*, Ohio, and also in the town. We hope to give the particulars hereafter.

#### AMHERST COLLEGE.

It is sometimes urged that by a clause inserted in the charter of this Institution, the Board are precluded from busing any claim for aid from the Legislature, on the fact that the Legislature has given it a charter. It was to us a matter of some surprise and deep regret at the time, that the charter was accepted on so unnatural a condition. The unkind feeling manifested by a majority of that Legislative body, in insisting on such a clause, was scarcely more honorable to them than useful to the institution. We hardly know how to denounce that spirit. But allow that the Board can base no claim on this fact of a charter granted; can the public base no claim on it? May not the numerous friends of the Institution throughout the State base a claim on it? There is a claim; it must be urged; it will be urged, till it shall be heard, and honorably met. The Institution had appealed to the Legislature for chartered rights, four successive years, and had been as often repudiated, on grounds now acknowledged on all hands untenable; its friends were wearied in their pursuit of the object; they were ready to give it up in despair; like *Tantalus* they were up to the chin in water, and the apple was before them, but they could neither drink the water, nor reach the apple, unless they would make a concession, never before demanded, so far as we are aware, of any associated friends of education, or even of any body of honorable men. They made the concession, probably in full confidence that future Legislatures would understand the reasons why it was made, and would act toward the institution, not in the spirit that dictated the charter, but in the enlarged spirit which in other times endowed kindred institutions liberally, and patriotically. Nor did the public blame them for so doing. It was at the time, the best thing that could be done. But it was then, and still is understood that "the right of petition" was not at all infringed, and that no future Legislature could be bound by the prejudices of their predecessors. And now, the public come forward, with a clear and decided expression of their opinion, that aid ought to be afforded; that the Institution possesses an importance which cannot easily be overlooked; that it is rendered and will render services to the cause of general education, whose value cannot be told; that it is multiplying men of worth and of hallowed influence on society to a great extent, and that its loss to the Commonwealth would be the loss of one of its brightest gems, like the loss of one of the planetary worlds from the solar system. Let this Institution now languish and die, through Legislative neglect—and what is the result? Another must rise in the same section of the Commonwealth to take its place, and to call on the Legislature for double the amount of aid now requested; to call too with a voice of thunder that would shake the capitol itself. Such an Institution must be planted there, and sustained there; and it must be done by the Legislature; the inhabitants of that vicinity have done all that they ought to do for themselves, after they have contributed to the ample endowments of Harvard and Williams and Bowdoin Colleges, and they will not do more till the State renders them justice. They urge a just claim; and heaven and earth will sooner rush together, than that claim will be relinquished. And if aid be refused to Amherst College, and it consequently becomes so embarrassed that it cannot accomplish the purposes for which it was reared, then aid will be

demanded for some new institution, which the Commonwealth will be constrained to plant, build, and sustain, wholly from its own resources. Economy therefore, the strictest economy requires, that the petition from Amherst be favorably received.

#### INDIA INTELLIGENCE.

We have recently received a file of the *Friend of India*, from which we glean various items.

The exportation of coolies or laborers to different parts of the British colonies from India, has recently awakened much attention. These poor natives have been greatly deceived and abused. The manner in which they are engaged, amounts to a system of odious deception. They are promised a certain amount of wages to go to New Holland, New South Wales, &c. which, as it is offered them in advance, proves a powerful decoy; but the advance is consumed by one harpy and another through whose hands these unhappy men pass, till they are packed off to Asia with scarce a rag to cover them, and fall into the hands of rapacious men where they are sent, who are accustomed to regard them as only one remove from the brute creation. Recent facts concerning the enormous injuries inflicted on these men have been published, and the public indignation powerfully roused against the system.

A recent instance of heathen prodigality was exhibited by a Hindoo gentleman. In a visit on a pilgrimage to Bonares, he is said to have power on the head of the image of Shiva an hundred and fifty thousand rupees, independently of jewels. His expenditure in that and other munificent gifts, amounted to the extraordinary sum of ten lack of rupees. Reckoning the rupas at 55 cents and the lack at one hundred thousand rupees, here is the round sum of \$55,000. This money was given chiefly to support the filthy priests of the odious system of Hindoo idolatry; and this too, when great numbers of the natives were perishing by hunger, and the contributions of the Western Province for two months had not amounted to a tenth of this sum.

There is no small stir among some of the philanthropic India respecting the state of their prisons. "Fifty thousand prisoners," says a writer, "are imprisoned in the four Presidencies, whose characteristics are vice and contamination. The shocking state of the present Indian jails ever since our conquest of the east, has been such as would bring a reproach upon any enlightened government. They are sinks of vice, where young offenders are promiscuously herded with the most corrupt, leathesome and hardened vagabonds! It would be truly gratifying to see the Governor General take up this great question, and with a master hand speedily bestow upon these refuse intrusted to his care, a system of prison discipline, upon the principle of the celebrated American Penitentiaries." We are glad of the intimation herein contained that the labors of the Secretary of the American Prison Discipline Society are known and appreciated in India. We hope those ends of the earth will be furnished with the valuable successive reports of the Society, and that through them American enterprise in this department of philanthropy may stimulate to similar well doing, the humane, rulers and ruled of the British empire in the east.

The Governor General of Bengal has issued an order requesting the officials in Fort William to introduce the drinking of beer instead of ardent spirits;

"It is an experiment preparatory to its general adoption, if successful, to the disuse of spirits throughout the whole Indian army." If the beer thus noticed is the strong beer of England and America, the exchange is simply that of one element of misery and ruin for another. They make the old wolf give place to his cubs. We think they had better hang the mill-stones on the necks of the whole family, and let them all sink together.

The Persian language has been of the courts of India for six centuries, having been used under Mahomedan rulers and continued under British rulers, and this, while that is not the language of the common people. This has been attended with as many and similar absurdities and as serious evils, as if the business of New England civil courts were done in the dialect of the Ojibways or the New Zealanders. The British Government have of late resolved that the Persian shall be given up and the language of the country used. This movement is fiercely resisted by them that are useful to the institution. We hardly know how to denounce that spirit. But allow that the Board can base no claim on this fact of a charter granted; can the public base no claim on it? May not the numerous friends of the Institution throughout the State base a claim on it? There is a claim; it must be urged; it will be urged, till it shall be heard, and honorably met. The Institution had appealed to the Legislature for chartered rights, four successive years, and had been as often repudiated, on grounds now acknowledged on all hands untenable; its friends were wearied in their pursuit of the object; they were ready to give it up in despair; like *Tantalus* they were up to the chin in water, and the apple was before them, but they could neither drink the water, nor reach the apple, unless they would make a concession, never before demanded, so far as we are aware, of any associated friends of education, or even of any body of honorable men. They made the concession, probably in full confidence that future Legislatures would understand the reasons why it was made, and would act toward the institution, not in the spirit that dictated the charter, but in the enlarged spirit which in other times endowed kindred institutions liberally, and patriotically. Nor did the public blame them for so doing. It was at the time, the best thing that could be done. But it was then, and still is understood that "the right of petition" was not at all infringed, and that no future Legislature could be bound by the prejudices of their predecessors. And now, the public come forward, with a clear and decided expression of their opinion, that aid ought to be afforded; that the Institution possesses an importance which cannot easily be overlooked; that it is rendered and will render services to the cause of general education, whose value cannot be told; and within the immediate reach of the Christian benefice of our churches. And, from the reports of the Canadian Home Missionary Society, and the *Montréal* and *Montreal* of the Baptist denomination published at *Montreal*, and from personal acquaintance with many individuals belonging to Canada, as well as some personal knowledge of the Lower province, we had reached the conclusions referred to in the above extract. That there are several hundreds of evangelical ministers in Canada, is a fact, (if it be a fact, rather than a general impression on the mind of our correspondent) hitherto unknown to us; and one that we heartily rejoice to be made acquainted with, and gladly communicate to our readers. And, we take this opportunity to say, that any accurate statistical information on this point will oblige us very much, and will serve to correct false impressions already existing, and give a more judicious direction to some portion of Christian charity.

At *Gallukenber*, where the ministry of a faithful carafe, named *Benz*, had formerly led many souls to the cross of the Saviour, the priest had expressly forbidden all the inhabitants to receive any of the emigrants into their houses. Nevertheless, the Romish priests of the Tyrol, who drive away, who persecute the monks and nuns; Protestants. Beware then of Protestants; for they will do the same things here; they will commit the same outrages in the Tyrol!

Thus the Romish priests inflamed the passions of their hearers, and tried to stir up implacable hatred against the Protestants.

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#### HOME MISSIONS.

[Notices from the Home Missionary for February.]

REVIVALS.—Rev. Mr. Smalley, of *Knox* County, Tennessee, says of the stations committed to his charge, that "this year (1838) has been one of the most solemn we have ever witnessed." "The outpourings of God's Spirit have been truly glorious; and at one period sickness prevailed to a very alarming and distressing extent.

REV. W. W. Woods, of *Putnamville*, Indiana, states, that nine were received to his church at the last communion, and that since that time about 30 have professed a hope in Christ, most of whom will join his church; many others are serious, and the whole village seems to be under the influence of the gospel to some extent. The gayest and most hardened young people are among the converts.

Another little church, (not named) in Indiana, has received 20 new members, as the fruits of a season of refreshing.

The year has also been one of special interest to the church in *Tiffin*, Ohio. 17 have been added to it by profession, and three by letter. Two others in

Rev. W. W. Woods, of *Fairfield*, New Jersey, reports an interesting revival, in which upwards of 30 are considered hopeful converts; 15 have already been admitted to the church, and the good work is still in progress.

REV. B. Mathews, of *Frankford*, New Jersey, re-

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## Poetry.

We suppose that the following was written by JAMES MONTGOMERY: For simplicity, feeling, and moral effect we rarely meet with its equal.

## "ENTERTAINING ANGELS UNAWARE."

A poor way-faring man of grief  
Hath often crossed me on my way,  
Who sto'd so humbly for relief,  
That I could never answer nay;  
I had not power to ask his name;  
Whither he went, or whence he came;  
Yet there was something in his eye  
That told me love, I knew not why.  
One whom a scanty meal was spread,  
He entered not a word he spoke;  
Just pausing for want of bread;  
I gave him all, he blist it, broke  
And ate, but give me part again;  
Mine was a Angel's portion then;  
And while I fed with eager haste,  
The crust was mama to my taste.  
Mine was mama to my taste.  
I spied where comes a fountain burst  
Climb'd on rock, the strength was gone;  
The headless water mocked his thirst,  
He heard it, saw it hurrying on;  
I ran and raised the sufferer up,  
From the stream he drained my cup,  
Dipt, and returned it running o'er;  
I drank and never thirsted more.

Two night, the floods were out, it blew  
A winter hurricane, and sweep'd  
I heard his voice alread, and flew  
To bid him welcome to my roof.  
I looked, I clucked, I feared my guest,  
Laid him on my own couch to rest,  
Then made the hearth my bed, and seemed  
In Elfin's garb while I dreamt.  
Stript, wounded, beaten, nigh to death,  
I bound him by the highway side;  
I roused his pulse, brought back his breath,  
Revived his spirit and supplied  
Wine, oil, refreshment; he was healed;  
I laid myself a wound concealed,  
But from a hour forgot the smart,  
And peace bound up my broken heart.  
In prison I saw him n't, condemned  
To meet a traitor's doom at morn,  
The tide of lying tongues I stemmed,  
And hoisted 'm "mistle shade and stern."  
My friendship's utmost sturd to try,  
He asked it for his would die;  
The flesh was weak, my blood ran still,  
But the fair spirit cried, "I will."

Then in a moment to my view,  
The stranger started from his couch;

The tokens his hands I knew;

My Saviour stood before mine eyes;

He spoke, and my poor name he named;

"Of me thou hast not been ashamed;

These deeds shall thy memorial be;

Fear not, thou didst them unto me."

## Discussion.

For the Boston Recorder.

## TO REV. RALPH EMERSON, D. D.

Dear Brother,—There is one sentence in your last communication, upon which, as it concerns an assumption of great importance, I shall offer some remarks in the present letter. "When I or any one ventures to entreat good men to pause, and for heaven's sake to reflect on the consequences of this course (i. e. the abolitionists) to the souls of thousands of our brethren in these States, and whom the key of knowledge is thus taken away, we are to be regarded as foes to humanity!" The assumption may consist of two parts, first, "that the souls of thousands among our own brethren in these States" may either be injured or destroyed by the course which the abolitionists are pursuing; and secondly, "that the souls of tens of thousands among the slaves may be lost, because "the key of knowledge is taken away from them" by the measures adopted by us. On the first part, I will make but a few remarks. You was not careful to inform us how the souls of thousands among our own brethren are to be injured by the measures of abolitionists, and for myself I am at a loss to know. And in what sense you use the word "brethren," you have not told us. If you mean church members, I can indeed consider that some may be injured in their religious affections in consequence of the course pursued by the abolitionists, and in consequence of their own conduct. If they will allow themselves to indulge in "hatred, wrath, malice, and evil speaking," they must suffer the temporary loss of praise and joy. But similar consequences would result from the discussion of any other subject on which they might chance to differ. The remedy for this evil is in their own power. If they are ever so far overcome by sudden excitement in discussion on this subject as to indulge such evil passions, let them go to their closet and wrestle with their own hearts until they have overcome them, I believe that pius men may attend an anti-slavery lecture, even of an inflammatory character, without being injured in the least. If they are not *slave-holders*, they cannot consider themselves reproved. And if they are, they may be essentially benefited by having "their sins set in order before them." But perhaps you had reference to "the loss of usefulness" occasioned by abstracting a few laborers from the Lord's vineyard for a short period, that they may be employed as lecturers on slavery. You must be aware, I think, that most of this work is done by laymen. Here and there a minister goes from his own parish for a few months with the entire consent of his people, to deliver lectures upon this subject; and here and there one gives an occasional address to some society within a few miles of his own home. But other societies, not strictly religious have taken more ministers to be exclusively devoted to their interests than the Anti-Slavery Society have done. Dr. Proudfit felt that the claims of the Colonization Society were strong enough to abstract him from the ministry among people devotedly attached to him, Rev. R. R. Gurley, a very popular and successful preacher has already devoted several years of his life to the same cause, and will probably end his life in it, if the society itself does not come to an end first. Dr. Findlay spent considerable of his valuable time in maturing the society and in getting it into public favor. Dr. Fisk, Bishop Belchon, Dr. Spring, Dr. Bangs, Bishop Stade, and hundreds of others, distinguished men throughout the land, can spend weeks and months in lecturing and attending anniversaries, &c. &c. All this is very well; no one complains of the loss which the cause of religion sustains by abstracting these ministers from the special work of the ministry—and why?—because it is an enterprise of amazing importance. And how it was in respect to the temperature cause? How many ministers have been taken from their people to be employed as agents in this great reform? Perhaps you can tell. In the commencement Dr. Edwards was abstracted from Andover. His people were so attached to him, that the separation was like tearing asunder the joints and marrow. A council decided that his removal to one of the largest societies in Boston to which he was invited, was not expedient; but to be an agent for the temperance society was a paramount duty, to preaching the gospel to thousands in a great commercial city. But what a cry is now made if a man goes ten miles from his home to deliver a lecture upon slavery; or twenty or thirty to attend an anniversary of an Anti-Slavery Society? To what purpose is this? many are ready to exclaim. Indeed, Sir, I would not write thus, was it not to call the attention of many good men to the inconsistency which marks their conduct. They complain of a minister for spending a few hours in a humble effort to arouse the attention of Christians to an evil

confessedly of the greatest magnitude to be found in any civilized country. I have no means of ascertaining whether those ministers, who embrace the views of the colonizationists perform more or less labor in the appropriate duties of their calling, than an equal number of their brethren who differ from them and who are abolitionists. I could put a number of questions to them, without expecting any reply, which might turn the scrutinizing eyes of some disaffected parishioners upon them, and excite improper feelings towards them. But I will not do any thing that has the least tendency to injure the usefulness of my brethren in the ministry. Let me now turn to the second part of your assumption, viz: "that the souls of tens of thousands among the slaves" may be injured or lost, because "the key of knowledge is taken away from them" by the measures of the abolitionists. How can that be taken away from the slaves which they never possessed. When I read this sentence, I thought it impossible that you could be acquainted with the laws of the slave states relating to the instruction of slaves; and also with the published documents of two of the synods in the slave States, exhibiting the most appalling facts relating to the present moral condition of the slaves. If I supposed that the readers of the Recorder would have patience with me, I would show them by a detail of facts, drawn from sources which will not be questioned, how much the slaves enjoy of religious instruction in this land of Bibles and Sabbaths; or rather I would show them how effectually they are shut out from the light of the gospel, and bound down by the chains of ignorance, and sent into eternity by thousands and tens of thousands every year, "without Christ and without hope." I am more and more convinced every day, that good men at the north know very little of the abominations of slavery. When I hear such men as you, talk about the abolitionists "taking away the key of knowledge from the slaves," I am sure that they cannot have examined the subject. But, Sir, I will not waste words in declamation. Let us go to facts, for "they are stubborn things." Several of the slave States have enacted laws, to which are attached severe penalties, prohibiting the teaching of a slave either to read or write. In how many of the slave states such laws exist, I am not able to say. I think however there are not more than three exceptions. I would refer you and all who harmonize with you on the subject, to Judge Strowd's "Sketch of the Laws relating to slavery in the several slave States." This is a work of great merit and prepared by an eminent Barrister, who is no abolitionist. I might quote largely from this work to show that I am safe in asserting that the slaves are not allowed to be taught to read the Bible. If any one questions the correctness of this assertion, I will establish it by testimony which will not be disputed. About a year ago I had an interview with a gentleman now residing at the north, and who I suppose still retains the relation of a master to some slaves at the south. He is a devoted Christian, (as I verily believe) and a fair and candid man. I asked him why they did not teach the slaves to read; he replied, "the laws will not permit it." But why not, if they should be taught to read at all, they would read other books besides the Bible, and as they should be very ill informed, he returned in slavery was his answer. "You are to me a master," he said, "and I will not be a slave to you." To the stranger started from his couch, he said, "I am safe in my master's hands, but I will not be a slave to him." The master was weak, his blood ran still, but the fair spirit cried, "I will."

Then in a moment to my view,  
The stranger started from his couch;  
The tokens his hands I knew;  
My Saviour stood before mine eyes;  
He spoke, and my poor name he named;  
"Of me thou hast not been ashamed;  
These deeds shall thy memorial be;  
Fear not, thou didst them unto me."

Yours with affection, S. Osgood.

## Miscellany.

## THE VIRGINIA NEGRO PREACHER.

A writer in the *Richmond Watchman*, says the N. Y. Observer, gives an interesting account of an old negro preacher, who yet lives in one of the south-eastern counties of Virginia. He was kidnapped in Africa, at the age of seven years, and was brought to Virginia, it is supposed, in the last ship that was permitted to land its cargo of human beings on her shores. The late Dr. Rice gave some account of him several years since in the *Virginia Literary and Evangelical Magazine*. We select from the articles in the *Watchman* the following anecdotes.—*Ch. Watchman.*

Very striking characteristic of the African preacher is, solicitude for the prevalence of pure and undefiled religion. No one, who made the attempt, ever failed to interest him deeply on the subject of missions. I have seen the tear fall down his dark and burrowed face, as he listened to some thrilling statement respecting the spread of the gospel among the heathen. I doubt whether any man ever prayed with more fervor than he. "They kingdom come, thy will be done on earth as it is in heaven."

On one occasion, after listening with profound attention and deep emotion, to a statement of a discouraging character respecting the state of religion in a neighboring country, he said,—"There seems to be great coldness and deadness on the subject of religion every where. The fire has almost gone out, and nothing is left but a few smoky embers, lying about in places." How striking is the idea of one's having just religion enough to "smoke" but not to "burn." No light—no heat—only a little smoke! Why may not the figure be extended, and the whole church of God in this latter day, considered as a once beautiful city, now reduced to a heap of mouldering ruins?

Speaking of the causes of a low state of religion, he said, "Christians don't have one another enough. They don't *keep close enough together*. They are too much like fire-crews scattered over a large heap. Come in together, you know, soon *die out*. Only gather them together, and they at once become bright and warm again. So it is with Christians. They must be often met together, in the church, and at the prayer meeting, they must help one another."

His attention has been especially called to the plan of colonizing the free blacks on the coast of Africa. He always says promptly, that it will never answer, unless the natives are properly guarded and restrained. Young as he was when taken away from that country, he seemed to have formed a correct opinion of the African character in general. Comparing their superstitious practices and degraded condition with the innumerable privileges and advantages of the Christian system, he has often been heard devoutly to thank God that he had been brought to America, "for he would say, "coming to the white man's country as a slave, was the means of making me free in Christ Jesus." He often speaks, with tears, of having seen his parents to set themselves before the rising sun, and adore him as their god. He distinctly remembers being forced by violence to participate in those idolatries. And many a time, as he would refer to these sad and sorrowful scenes, have I seen his whole frame agitated with emotion. And then he would ordinarily say, "If I were only young enough, I should rejoice to go back and preach the gospel to my benighted countrymen; but," he would add, "it would be a great trial to have to live where there are no white people."

Perhaps no Christian grace shone more brightly in his character than humility. His dwelling is a rude, uncomfortable log cabin—lisp-apparel of the plains, and even coarse mattocks and yet no one ever heard a murmur from his lips. Like the Shepherd of Salisbury Plain, his gratitude for what he has, precludes all anxiety for what he has not. The tones of his voice, the expression of his countenance, together with every word and every action proclaimed, that in true lowliness of mind, he esteemed others better than himself.

His life has been one of no little toil and suffering. Perhaps the most important step he ever took, was in marrying a woman who was in no proper sense a help meet for him. Without religion—without any sort of mental culture—incumbered with a large family of children, and surrounded by an extensive circle of other relatives, she only served to burden him with a multitude of domestic care, sufficient to have crushed the spirit of any ordinary man. These people were profligate and idle; but industrious and economical. They long around and imposed upon him most严厉ly. Often would they fling him the products of the labor of their own hands, and then add insult to injury, by the grossest personal unkindness, and even cruelty. But all this only served to give additional brightness an beauty to his piety. Poor old soul only shines the more on being揉ed.

His thoughts, his affections, his aims, were all lifted up above the dust of domestic strife, that is seldom or never disturbed his repose even for a moment. The dreariness of his home on earth, only served to make him sit more deeply for that "house not made with hands, eternal in the heavens." Alluding, on one occasion, to these trials, he said, "I am such a hard hearted, disobedient child, that I need a whipping every day."

At one time a woman gave him a long account of a remarkable dream she had, and desired his opinion on the subject. To this he replied, "The Scriptures do tell us something about dreams, but nowhere that I remember one converted when he was asleep. I can understand people a great deal better, when they tell me of what they say and do when they are awake—and when they talk about a work of grace in their hearts."

There lived in his immediate vicinity, a respectable man, who had become interested on the subject of religion, and who had begun with some earnestness to search the Scriptures. He had read but a few chapters when he became greatly perplexed with some of those passages, which an inspired apostle has declared to be "hard to be understood." In this state of mind, he repaired to our preacher for instruction and help, and found him at noon, on a sultry day in summer, laboriously engaged hoing his corn.

As the man approached, the preacher, with patriarchal simplicity, leaned upon the handle of his hoe, and listened to his story. "Uncle Jack," said he, "I have discovered lately that I am a great sinner, and I have commenced reading the Bible, that I may learn what I must do to be saved. But I have met with passage

censure pronounced. I speak not of the world; I speak of Christian females generally." Such is the testimony of southern Christians, who we may well suppose perfectly understood the subject about which they wrote, and who could have no inducement to slander slaveholders as abolitionists are accused of doing. I might fill a dozen letters with testimony equally strong, and entitled to perfect confidence. And in view of what has been adduced, I ask, with what justice or propriety you can accuse the abolitionists of "taking away the key of knowledge from tens of thousands of slaves?" It is indeed kept from them, not by us, but by their own masters. If Christians at the north know these things, can they hold their hands in "apathy" and ask, "what has the north to do with slavery?" Can they refuse to attend a monthly prayer meeting, that with tears of mingled compassion for the slave and for the master, and for their children they may pour forth the united prayer of melting hearts for the removal of this deadly sin? If they do not know these things, why should they find fault with those who spread them before their mind by the most irrefragable evidence?

Yours with affection, S. Osgood.

## Miscellany.

## THE WALDENSES IN 1837.

The territory of the modern Waldenses is about thirty miles long by twenty-five broad; it consists of two mountain ranges and three valleys. The population is very dense. Every foot of productive soil is reduced to cultivation. The productions of the country are wheat, rye, barley, potatoes, wine, and mulberry trees for the growing of silk worms. The people are frugal and industrious; yet very poor. Few possess more than twenty thousand dollars. Still the benefice of the wealthier classes and the good habits of the poor prevent any great suffering.

Their country is divided into fifteen parishes, supplied by fifteen pastors. The government of the church is Presbyterian and not Episcopal. Their synod meets annually. Ordination is performed by the laying on of the hands of the Synod. They have a Superintendent, or president of the synod; who is also in some respects a civil officer. He is made responsible to the Sardinian government for the entire command of his countrymen.

The Waldenses—hail to be the lineage descendants of the apostolic churches, and to have received through an unbroken chain of faithful witness, the doctrine and discipline of the primitive church. They claim that they have history, worthy of credit, which proves, that they existed as a body in the ninth century, holding the truth incorrupt. That they did

not, (holding up his Bible,) which I know not what to do with. It is this, "God will have mercy, upon whom he will have mercy, and whom he will, he hardened." What does this mean? A short time intervened, and the old African replied as follows: "Master, if I have been rightly informed, it has not been more than a day or two since you began to read the Bible; and if I remember rightly, that passage you have mentioned, is away yonder in *Romans*. Long before you get to that, at the very beginning of the *Gospel*, it is said, 'Repent, for the kingdom of heaven is at hand!' Now, have you done with that? The truth is, you read *entirely too fast*. You must begin again, and take things as God has been pleased to place them. When you have done all that you are told to do in *Matthew*, come, and we'll talk about *Romans*." Having thus answered, the old preacher resumed his work, and left the man to his reflections. Who does not admit that simplicity and good sense which characterized that reply? Could we not have done much better?

It contains much of a practical character. Mr. Winslow deserves the thanks of the community for having laid this work before every one of his hearers.

Mr. Winslow has conferred a blessing upon his country, and upon the world in the publication of this *Advise to the Young*. We are particularly interested in the work, as it will be of great service to our young people.

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